THE CHURCH MONTHLY

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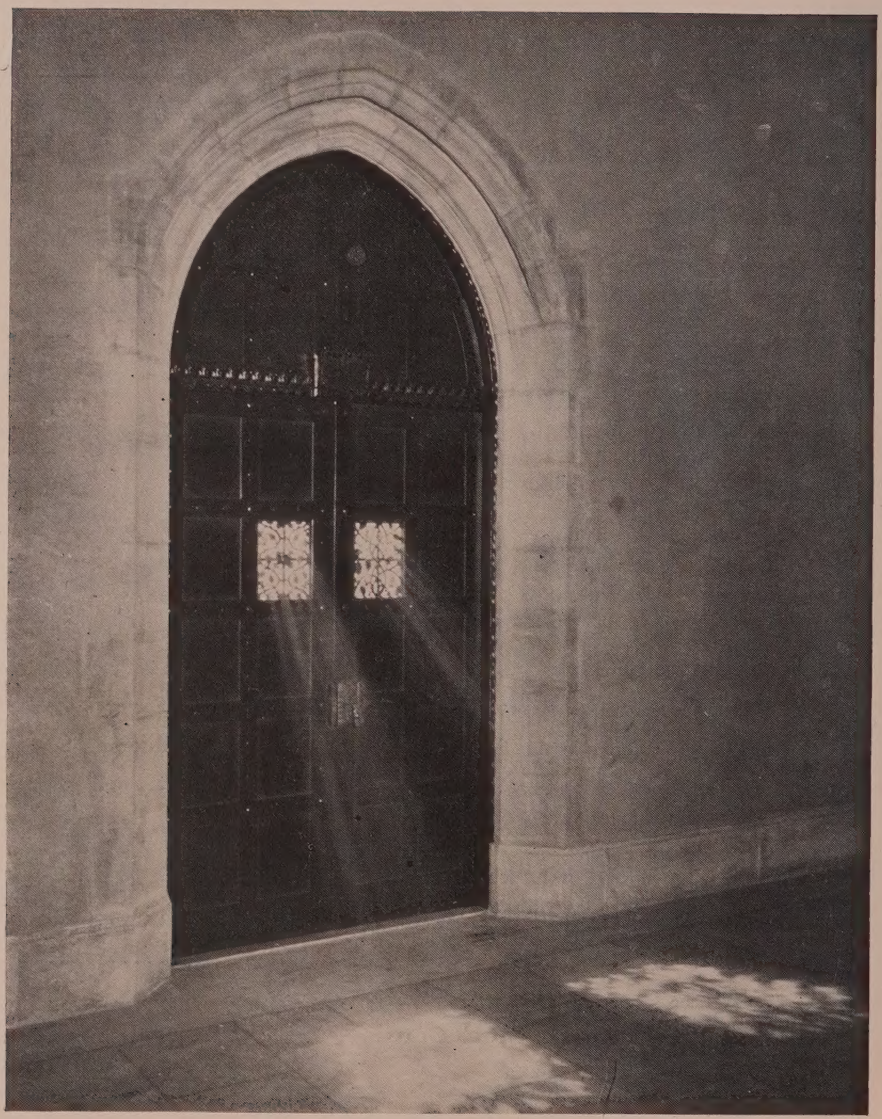

Photo by Frank Ehrenford

"Casting a Dim Religious Light"

Wrought iron grilles in the Assembly Hall doors of the Riverside Church arrange in patterns upon the floor the light that filters through them from the corridor outside.

THE CHURCH MONTHLY

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Family Religion

By HARRY EMERSON FOSDICK

IN THINKING this morning about family religion, we run at once upon a verse in the Epistle to the Colossians that I should suppose would haunt anybody who is deeply concerned over the present posture of events in our American home life. "The church that is in their house," says Paul.

The phrase, of course, goes back to the time before there were special buildings called churches. The only place where worship could be held under cover was in a house, and there in some home in Colossae the little company of Christians habitually gathered and worshipped. While, however, this is the bare meaning of the phrase, you see at once that when they chose the house in Colossae where the church was to meet they must have selected one that represented the best they knew in family relationships. They could not have carried the church into a wrangling, unhappy home. The phrase, therefore, becomes symbolical of something permanently true in a Christian family. We desperately need to think about it in America today—the church that is in thy house.

Religion moves in different areas and organizes itself around different centers. There is personal religion, the kind we carry around with us and live by in the inner regions of our personalities. There is ecclesiastical religion, the kind we institutionalize in churches, with their traditions, polities, rituals, and rubrics. And there is family religion, the kind that when it is at its best floods a home with light, and makes all the relationships therein sacred and beautiful. It creates the church that is within thy house.

This morning let us think out loud about that. We are all concerned with it. We came from homes, we live in homes, we plan to have homes—nowhere are our deepest personal interests more involved than in the problem of the family. And when we step outside our individual concerns and think of the nation, it grows more obvious every day that the real battleground for the moral life of America is the family. Let us multiply our inventions and raise to its pinnacle the highly articulated, mechanized miracle of a civilization that we have started here; let us increase our industries and accumulate our wealth; let us even build great temples dedicated to public worship and great schools dedicated to public education; but, after all, what this country is going to amount to in the end depends upon what happens to its homes. There is no substitute for parents.

Moreover, religion has a tremendous stake in the home. All our Christian ideas, for example, are home ideas and all our Christian language is home language from calling God our Father to calling our-

selves his children, or defining our ideal in terms of brotherhood. One cannot think Christianity or talk it without the atmosphere and terminology of the family. Christianity is not simply religion; it is religion saturated with family life until it means fatherhood, sonship, brotherhood, love. So the fortunes of Christianity and the home are inseparable. What happens to one inevitably happens to the other. Let the family life of this nation decay and there is no magic by which the Christian religion can be maintained. When we think of the family, then, we are indeed at the center of things as individuals, as citizens, and as Christians. Let us this morning say to ourselves some pertinent things about the church that is in our house.

In the first place, many people run upon this need of a church in their house when they have children of their own. A mother once came to me in poignant distress about her religious life and the reason she gave for her disturbance revealed a common problem in our families. She had received a traditional religious training in childhood, had surrendered her faith during her college course because she had previously been taught so much that would not stand the light, had graduated as an agnostic, had moved out into a fortunate marriage, been blessed with a large family of children, and had been so busy and happy that for her own personal purposes she had not missed religion at all. What worried her was her children. Said she, "I have friends who also are without religious faith whose children are being brought up as mine are and I cannot endure the consequence. They are all little pagans. I would not have my children grow up so for anything. I must have some religion to give them. I do not feel the crucial need of it myself but I must have some for my children."

That mother's case, I suspect, represents a situation which is becoming increasingly common and will grow more so. Parents in shoals have been abandoning the religious training offered by the churches. Fathers have preferred the automobile or the golf course to the sanctuary, and mothers have followed, or, becoming modern on their own account, have espoused some "ism" all the way from positive atheism to general indifferentism. One way or another, a large proportion of the children of the United States today are being reared without any religious training worthy of the name.

When, however, the pendulum swings far one way, it is time to expect it to swing the other. Things are not going well with the moral character of America on the basis of irreligious family life and irreligious education. Many fathers who are not particularly worried about themselves, although probably they ought to be, are deeply worried about their sons. One hears parents lamenting in their children the lack of something—they are not quite sure what—which they had in their youth, something stabilizing and directive that produced quality in character and purposefulness in life. They vaguely suspect that it may have been the religious influence of their homes. They wish that their children had something like it. They are certain that their children need it. Sometimes, as in the anxious woman's case, they make up their minds that their children must have it.

Surely, it is not possible to exaggerate the stake which we all have in this matter of the religious influence of our homes. When a man gets in the vicinity of fifty years of age he begins to understand how much everything he has cared about depends on the children. Death in itself is not undesirable. Death, when it cuts athwart our personal affections and our plans can be terrible enough. But, for all that, when a wise man stands back from life and looks at the matter objectively, he thanks God for death. Thank God that we do not live to the reputed age of Methuselah, that "the days of our years are threescore years and ten, or even by reason of strength fourscore years," and that then we stop and do not go on weighing down the race

longer with our accumulated conservatism! Thank God for the world's new chance with the children! They come up fresh from the gates of the dawn each generation and in a sense the world can start over with them and try again. But while this rhythm of birth and death is advantageous, what a responsibility it entails! Everything depends upon the training of the children.

We want a new international spirit issuing in a new construing of international life, and the world organized for peace instead of war. But when you have made your last plan about external arrangements, it all depends upon the training of the children.

We want a united Christianity. Sick to death are we with these futilely divided churches that cannot even take the Lord's Supper together. But when you have made all your arguments and devised all your schemes, the ultimate problem is the training of the children.

We want religion, pure and undefiled, as an effective force in the character of our nation. You know we do. Some one may be listening in this evening who has not been in church for a quarter of a century, but that would be true for you too. You know that more genuine, character-producing religion is needed in this nation. It was not a preacher—it was a financial journal—which said that what we need most of all is some of the religion that mother used to make. But whether in the end we are going to get it depends upon the training of the children. What about the church in your house?

You say that the ecclesiastical church ought to help. Yes, of course it ought. You say that the church school has here its responsibility and opportunity. Indeed, it has. But, after all, what can be done in the religious training of the children in the church on Sunday is only accessory to the home. There are no substitutes for parents.

In the second place, the importance of the church that is in the home is accentuated by the fact that, after all, religion is something we catch rather than learn. There are a good many things even more prosaic than religion that are thus caught rather than taught.

When I was in high school I hated mathematics and, like many another boy, looked forward with eagerness to the millenium when I should have passed my last examination in the abominable subject and would never have to look at it again. Then I went to college and fell under the influence of one of the most inspiriting personalities I ever met. He was professor of mathematics. I was always going to drop mathematics in college but I never did—went straight through my course with it, elected everything he gave, did not so much learn it as absorb it. He performed the incredible miracle of making even mathematics contagious. If that can be done with mathematics, what shall we say about other more obviously personal, intimate, spiritual things, like poetry, for example. You see, one could teach a child many things about poetry, meter, rhythm, scansion, and the rest, but if ever you find a youth who loves poetry and knows it, you may be sure that he caught it from somebody. The love of poetry is handed down by contagion.

So is religion. It is a fire that is passed from one life to another, not primarily by instruction, but by kindling.

Take as a sample only one doctrine of Jesus, the sacredness of personality. All personality is sacred, Jesus said, whether in man or woman, king or slave, saint or sinner. The most sacred thing in all this universe is personality, and it never is to be scorned or wronged, but helped. Whatever is most distinctive and original in Jesus' message radiates from that center and one cannot understand his conception of God, his ethical teachings, or his practical program of life unless one understands that.

Nevertheless, take a little child and set him down before that statement as a doctrine and try to teach it to him! Get the matter logically set out. All personality is sacred. Arrange the corollaries and make a neat, dogmatic lesson of it. How much will the child really learn that way? What a child really gets about the sacredness of personality he chiefly absorbs from the way his parents live, with each other, with the household servants, with their friends and their enemies, with folks of other colors, other races, other classes. If you see a child to whom personality really is sacred across all the lines that divide us prejudicially from one another, so that he counts nothing human alien to himself, you may be sure he caught that from somebody. My friends, the only religious *teaching* that amounts to very much consists in explaining to a child the history, meaning, and reasonableness of something that he already has caught.

Suppose it was not religion that we were talking of. Take a poem on the love of nature, like Wordsworth's:

> How oft—
> In darkness and amid the many shapes
> Of joyless daylight; when the fretful stir
> Unprofitable, and the fever of the world,
> Have hung upon the beatings of my heart—
> How oft, in spirit, have I turned to thee,
> O sylvan Wye! thou wanderer through the woods,
> How often has my spirit turned to thee!"

One can make a doctrine out of that. What is the meter? What is the scansion? What is the rhythm? What is the geography of the Wye? You know that way of introducing children to literature. In the popular drama "Bunty Pulls the Strings" do you recall the youth protesting against learning the catechism on the ground that he does not understand it, to whom the father indignantly replied, "Naebody's expectin' ye to understand it. Learn it." We all know that method of teaching subjects.

But when any one has a teacher who does what a teacher did for me in my high school days—takes him up into his room week after week and reads to him the loveliest things in English speech until he catches the flavor and fragrance of them, joins in his appreciation of them, and falls in love with them—then to explain why they are beautiful becomes almost a painless process. One likes to understand what one loves.

My friends, if religion, like other fine things, has to be caught, the home is the place to do it. We are all the time trying to load off the responsibility from our homes to some other organization. As another has rephrased the ancient saying, When my father and my mother forsake me, then the Boy Scouts will take me up. Well, thank God for the Boy Scouts, and for all the religion that can come into a child's life from the church, the church school, the day school, and every other agency interested in the welfare of children! But, after all, it is the life that the child catches at home that goes deepest and lasts longest. What about the church in your house?

In the third place, the importance of this matter is accentuated by the fact that, willy-nilly, in the home we are teaching our children religion of some sort. Once in a while you hear parents say that they do not intend to teach religion to their children. Religion is an intimate, personal matter that every child has a right to choose for himself, and they propose to leave the child neutral while he is growing up and then let him freely select religion for himself. How very plausible and liberal that sounds! But of course, anybody who knows child psychology at all knows how absurd that proposition is. Even if you want to you can't keep a child religiously neutral. What do you think religion is? A bay window put on the side of a house after it is finished? Do you suppose that you can build the entire house and then add religion as an afterthought? But religion is not thus an addendum appended to life. Religion is the spiritual

atmosphere and climate that pervades the whole establishment, and as soon as a child is born in any home the home begins creating in that child a spiritual climate, teaching that child basic reactions to life, attitudes toward life, feelings about life, which inevitably enter into the very substance of any religion which that child ever will possess.

Suppose, for example, that some parent should say what, alas, many parents do say in effect, that sex is a very intimate, personal matter and that they are not going to teach their children anything about it but let them be neutral until, of age, they choose for themselves what sex shall mean. You would see at once how false and dangerous that would be. Sex is not merely a little side show in life; it is so central that our reactions to it color the whole of life for good or ill, for beauty or ugliness. Just because it is so intimate and personal, not even a child can be neutral. Be sure of this: if we do not shoulder our responsibilities as parents and teach our children what sex means at its best they will pick it up somewhere else, the more's the pity. So it is with religion. No child remains neutral. One of our leading psychologists, making a school examination in children's thinking, found that two little souls had already gotten some major religious ideas from the pictures of the devil on tins of deviled ham upon the pantry shelves.

Some time ago a young woman came to my confessional who, having discovered that her supposed husband was a bigamist, had left him and, undertaking the support of herself and her child, was finding life not only practically hard but spiritually forlorn. She needed religion and she knew it, but all the truth and warmth of it eluded her. The reason was not far to seek. Her childhood home had been a domestic hell, with habitual quarreling, profanity, drunkenness, and dreariness. The young woman's soul had become so habituated to fear, suspicion, distrust, and hopelessness that to rise into confidence, faith, and hope, the climate and atmosphere where religion dwells, seemed to her almost impossible. Those profane and contentious parents would probably have laughed at the idea that they were teaching that child anything in the realm of religion, but they were—a very dastardly course of lessons, which made faith in God for her a psychological exploit of the first magnitude.

My friends, our American homes run the gamut all the way from that abysmal pit to those lovely and radiant households that some of us have known, where faith in God and goodness was as natural as breathing. What about the church that is in thy house?

Finally, the importance of this matter is accentuated by the crucial need of our young people themselves. What are you training your children for? What objective have you in mind in your rearing of them? I can answer for our household. We are trying to train our children for independence. We are sure that today children need primarily to be trained for independence.

Of course, I know what some of you at once will think. "Train children for independence," you are saying, "that is the last thing wanted; they are too independent now; they begin even in early adolescence to refuse the bridle and harness and one has only to watch them anywhere to see them jumping fences and making the wide world their race course. Train them for obedience. Teach them the meaning of authority. Bring them under restraint. Does one throw kerosene on fire to quench it, that you talk about training youth for independence?"

Well, the reasons for such an outburst are obvious enough, but, for all that, the outburst misses the point. The children of today are independent and nothing can keep them from being so. The more vigorous and worth while they are the more independent they will be, but they are not being trained for it. They are going out as though independence were an easy matter to handle whereas of all fine arts it is

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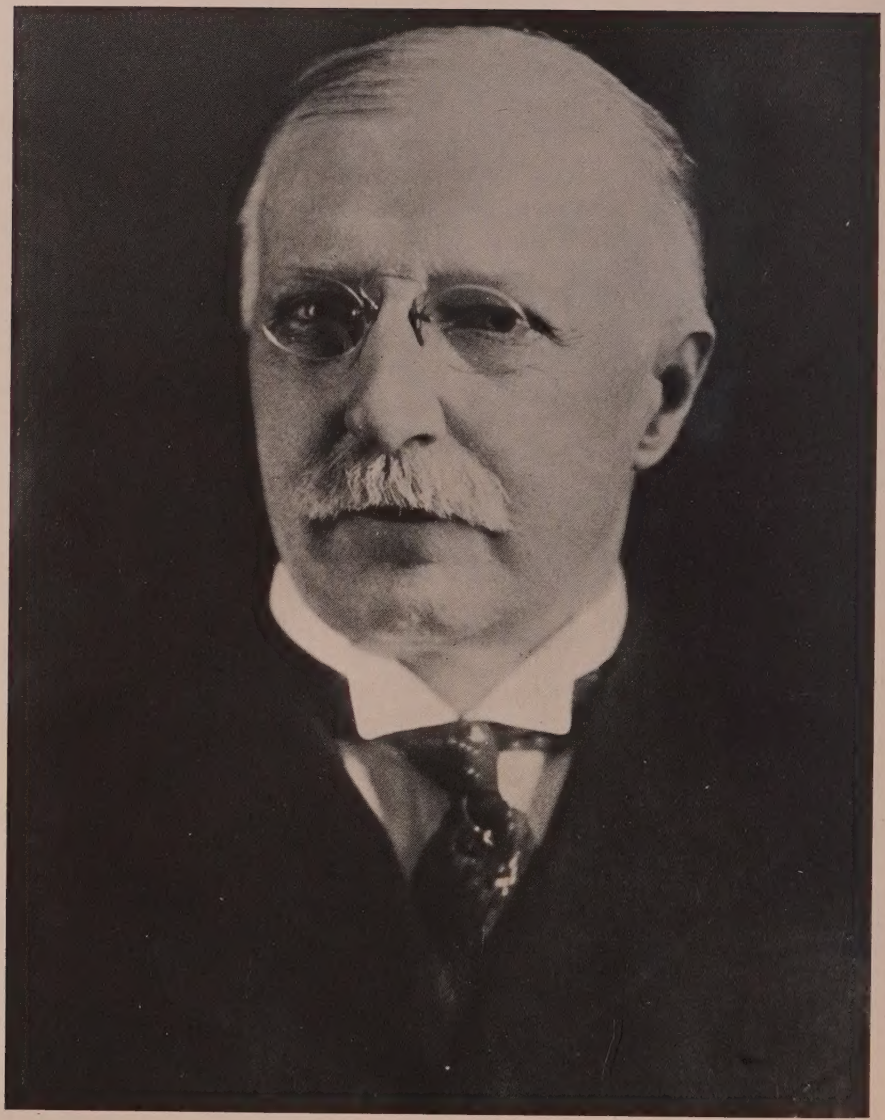

Wide World Photo

DR. WILLIAM H. P. FAUNCE

Dr. William H. P. Faunce

IN THE death of Dr. William H. P. Faunce the Riverside Church has lost one of its most cherished friends and former associates. Dr. Faunce served as pastor of the Fifth Avenue Baptist Church for ten years, from 1889 to 1899. He died at the age of seventy-one on January 30 at his home in Providence, Rhode Island.

Only last June Dr. Faunce relinquished active direction of Brown University, of which he had been president for thirty years, and became president emeritus of the institution. During the three decades of his leadership at Brown he was the moving power in the spiritual, intellectual and material development of the university and his retirement in 1929 was the occasion of a widespread tribute, not only from men of national prominence who had come under his influence as students but from his fellow leaders in the educational world.

The death of Dr. Faunce has brought to a close nearly half a century of work in the ministry and in the cause of higher education. As a minister, he came to be regarded as a liberal in religious thought. As an educator, he was credited with having brought Brown from the position of a provincial New England college to that of a leading university which draws hundreds of students of all creeds and races from virtually every State and from half a dozen foreign lands.

The writings and public utterances of Dr. Faunce won for him a reputation for fearlessness in rebuking the established order of things when he felt that a rebuke was in order. His activity in behalf of world peace and the interest he showed in all movements for social betterment added to the influence he exerted in Providence and throughout a great section of the country.

Dr. Faunce graduated from Brown University and prepared for the ministry at Newton Theological Seminary. Graduating from the Seminary in 1884 he became pastor of the State Street Baptist Church of Springfield in the same year. There he remained for six years, refusing many calls to other churches. In 1889, however, the Fifth Avenue Baptist Church was fortunate enough to persuade him to come to New York and assume the pastorate. He was then only thirty years old.

In his new trust Dr. Faunce found a broad opportunity for development. He was already known at that time as a remarkable speaker and although he did not use the pulpit to promote political movements he frequently addressed meetings called to improve civic conditions. At the same time he devoted himself diligently to pastoral duties.

When Dr. Faunce was not engaged in religious work his mind was actively employed upon educational problems. On two visits to Germany he made a study of university education in that country and for three years he taught homiletics at the summer school of the University of Chicago. He was also resident preacher at Harvard for two years. Twice during the period of his service with the Fifth Avenue Baptist Church he was invited to become president of smaller colleges but he refused these opportunities. As one of the most distinguished Baptist clergymen of the country, Dr. Faunce was regarded as a future president of Brown University, the leading American educational institution historically affiliated with the denomina-

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The Riverside Church School

By C. Ivar Hellstrom

WHAT is the Riverside Church School trying to do? This is the question which, in varying forms, has been and is being asked continually by leaders in the other educational enterprises in the neighborhood of the Church, by parents and teachers and occasionally by pupils in our school. This article has grown out of attempts to answer this question for the Parents' Class and for the Church School staff.

The kind of religious education which is our aim is most briefly and adequately suggested by a consideration of Jesus as a teacher. His teaching was a response to questions and problems, interests and needs, suggested by some individual or group, some place or incident. He took the occasion as it came. The methods he used were very informal: conversation, discussion, story-telling, brief talks which did not resemble what we usually think of as lessons or sermons. His emphasis was upon assuming different attitudes, upon doing differently, in the every-day situations that confront us in our living. The fundamental realities were dealt with so simply that the implications of religion became clear, often uncomfortably clear. While religion permeated his attitude, method and message as a teacher, direct religious instruction was conspicuously absent. Jesus stands in sharp contrast to the professional religious teachers of his day and is strikingly akin to progressive teachers today whether within or without the Church.

Traditional religious education, following the practices already entrenched in the time of Jesus, has been characterized by direct and dogmatic presentation of morals and theology; by emphasis upon conformity to codes, creeds and ecclesiastical habits; and by the accumulation of fragmentary and uncreative information. The evils of this type of religious education have been exaggerated by Sunday Schools held for an hour a week, in barren surroundings, with leadership generally untrained and poorly educated, and in churches often narrowly evangelical or ecclesiastically-minded.

We have assumed that the educational work of the Riverside Church ought to be characterized by the things which distinguished the teaching of Jesus. We are trying to help boys and girls, men and women, (1) to grow into "the mind of Christ," (2) progressively to discover and do "the will of God" and (3) to join intelligently and effectively in "seeking the Kingdom of God," in the building of a world wherein the will of God may be done.

The first part of the statement of our aim includes a growing understanding of the realities and values which are characteristic of Jesus' interpretation of life and his outlook upon the world. It includes also a habit of seeing those realities and values and developing a Christian perspective upon life as it is lived today, for children in terms of their world, for grown-ups in terms of theirs. The second part of the statement reminds us that we seek something more than a general point of view which may be called Christian: a vision that is a unique achievement, seen, felt, and understood only as it leads us to do something. The final part makes explicit the fact that to discover and do the will of God is to become concerned in a social purpose which must be allowed to integrate life for us. One cannot avoid the basic nature of the injunction to "seek first the Kingdom of God."

These three aims, which really constitute a single objective, are those we hope to make controlling throughout our educa-

tional program for adults and young people as well as children. We shall seek to realize them in the best light available in religion and education. Some of the implications are obvious. In our school, in its several departments and classes, there must be a life which can be shared, made significant, evaluated and made to grow. Its activities cannot be limited to what we call lessons or services of worship. Comradeship in thought and worship, work and play, is essential. Teachers must think of themselves and be thought of as more than instructors and disciplinarians.

Our three-hour session for the elementary grades and our Friday night meetings for the high school groups represent an effort to provide at least a minimum of opportunity for more varied, active and natural activity. Most of the classes will want other opportunities. Visits to churches and settlements, recreational periods on Sundays or week-days, the writing or rehearsal of plays and songs, the meetings of various committees, the making of programs and posters, having discussions and speakers on all sorts of subjects, the drawing of pictures and playing with blocks—all these must be understood not as isolated enterprises nor in terms of other conceptions of religious education, but in terms of the aims we have set for ourselves. There is nothing final or unchangeable in our whole program and suggestions are always in order.

The peculiar conditions incident to the existence of national states and denominational churches make it necessary for us to assume a secondary function of providing instruction in and about the Bible which other institutions either are not permitted or are not prepared to give. A great deal of material concerned with the history of the Hebrews, the literature of the Old Testament, the religious ideas and customs of the Jews and the history of the Christian Church would inevitably be included in the educational program of a Christian Church; but much of it could be taught more effectively in good day schools and is included in a program of religious education only because the day schools are neglecting the history, literature and religion of the Hebrews in comparison with that of the Greeks and Romans.

Our school is quite properly expected to fulfill this secondary function for the present; but the demand for Biblical instruction becomes at times a serious problem. We tend to think of it, in and of itself, as constituting religious education, even Christian education. When we do so, we make a knowledge of the Bible an end and not a means for the realization of our primary aims; we make it impossible for the Bible to make its best contribution to spiritual growth and we obscure all the issues involved in our difficult task.

We rejoice that so many of the children in our school have the unusual privileges of schools like Lincoln and Horace Mann, with many opportunities for religious education such as a Church School can hardly hope to have. Many of them have also enjoyed the peculiar opportunities of summer camps and come from homes where Christian nurture is the central concern.

We would be criminally blind did we not realize what each of these agencies is contributing to a realization of the aims we have set forth as those of the Riverside Church School. We would be equally blind were we not aware of our own distinctive and essential function as a Christian school and of certain advantages we enjoy. We have a staff of teachers who have had not only training and experience in the field of religious education, but who take their Christian discipleship seriously; we are free to deal with specifically Christian ideals and ideas in a personal and creative way; we meet in rooms designed for and dedicated to worship and we may use the forms of devotion which have been associated with Christianity; and we are a part of the church, which, however unworthily, still challenges the world in the name of Christ so to live that the Kingdom of God may come and His will be done among men on earth.

Photo by William Bernard Brown

At the Men's Class Dinner

The speakers at the dinner, seated left to right, are Dr. Robert M. Hutchins, president of the University of Chicago; Dr. Clarence A. Barbour, president of Brown University, and Mr. Matthew S. Sloan, president of the New York Edison Company. Standing, left to right, are: Dr. Eugene C. Carder, Class President; A. Robert Munro, and Dr. Harry Emerson Fosdick.

Men's Class Annual Dinner

ALTHOUGH the Riverside building is new, many of the activities which it houses are deeply rooted in the long history of the Church. The Men's Bible Class, for example, has been holding annual dinners for the past thirty-three years. The 1930 dinner of the Class took place on Thursday evening, January 16, at the Hotel Commodore and was attended by four hundred members of this church group and their friends.

This function is more formal than the "get acquainted" dinners which the Class is now holding in the Assembly Hall of the new building on Men's Night every Tuesday. It is also more largely attended than any other social event of the class year. Special interest of the men in the dinner this year was fully justified by the program arranged for the evening.

Dr. Fosdick presided as toastmaster and introduced the three speakers, Dr. Clarence A. Barbour, Mr. Matthew S. Sloan and Dr. Robert M. Hutchins. Dr. Barbour, president of Brown University, addressed the Class on "A New Definition of an Old Word." Mr. Sloan, president of the New York Edison Company, spoke on "Electric Utilities—Agencies of Social Welfare." Dr. Hutchins, the newly-appointed president of the University of Chicago, discussed "American Education."

Orchestral music was rendered during the evening under the direction of Mr. Judson League, of the Class, with solos by Mr. William I. Carrigan.

In an inspirational address Dr. Barbour brought new light to bear upon the meaning of the word "influence" as a term which connotes a great deal more than the dictionary would indicate. "Among my friends," he said, "is one who is much given to making unusual and suggestive definitions of familiar English words. A while ago he said to me: 'I have a new definition of the word "Influence".' He meant that kind of influence of which we are not specifically conscious. This is the definition which he gave: 'Influence is the effluence of an affluence.' That gives to me the starting point for my message of tonight.

"We all of us have two modes of influence; one voluntary, one involuntary. The one is conscious and purposed, the other is unconscious and without our volition. The most real thing about us is the thing which we do without trying to do it.

"The definition which my friend gave is accurate. The 'effluence' is the outflow, or overflow, by the very root meaning of the word. The 'affluence' is the wealth of the personality.

"I was standing in the window of a book store in Rochester, waiting for a gentleman with whom I had an appointment. As I waited many people whom I knew passed by on the walk outside—none of them seeing me, I seeing them. As they passed, each one whose life and record I knew gave to me as I stood there unseen the overflow of his personality. It was a very real experience.

"To change the figure—each of us plays an accompaniment to the song of his own life. Sometimes the accompaniment is in the same key with the song, sometimes in a different key. When the keys coincide there is harmony; when they differ there is discord. It is a law of music and of character as well. That is what Emerson means when he says: 'What you are speaks so loudly that I cannot hear what you say.'

"It is easy to multiply examples from life to illustrate this principle and fact.

"I speak of three corollaries which follow:

"We are in very real measure responsible for the success or failure of other lives. The

atmosphere which we carry with us is either debilitating or tonic. When travellers climb the Alps they do not climb merely as individuals, but roped together. The fall of one means disaster to others. The strength of one is a guarantee of safety to others. For example, one student, if his personality is strong, can do much toward making or breaking a local chapter in a college fraternity for seven years—four years while he is an undergraduate and three years while those who have been with him in college are still members of the chapter. This is no imaginary condition. It has been demonstrated many times.

"What determines the nature of the overflow? Let me reply by asking another question. What determines the nature of the water which flows over a mill dam? The nature of the water behind the dam, of course. What determines the nature of the overflow of personality?—the dominant note of the personality. Tell me what is your actual purpose in life, the ideal toward which you reach with every desire and purpose of your being, and I will tell you the nature of the overflow of your influence. I am persuaded that hypocrites are by no means as frequent as they are sometimes reported to be, but it is even more certain that successful hypocrites over any considerable term of years are few.

"There is real comfort in the thought which I am trying to develop. No one lives many years without realizing that many of his plans are never coming to fruition; that many of his dreams are to be forever unfulfilled. If this were all which there is of life, life would be much of a tragedy. But there is that which goes into the balance over against the fact of fruitless plans and unfulfilled dreams. We may do much which we do not realize and of which we have no knowledge. Perhaps when life is done and the writing of the whole is read, it will be found that what has resulted from the overflow of personality will make a substantial part of the joy of Heaven."

Mr. Sloan, the speaker following Dr. Barbour, interpreted the significance of the electrical industry as a factor in raising the standards of life of the American people as a whole. He described the industry as "a primary and important element in the present day expansion of business and the prosperity of this nation, out of which have come better social conditions."

The general high standard of living of the people of this country can, in a large measure, be traced to the application of electricity to machinery in industry and to light and power needs in the homes of the nation, Mr. Sloan pointed out.

"The most obvious contribution to human welfare is found in the substitution of electric current for human muscle. Poverty was accepted as necessary before electric slaves took the place of human slaves. Even as late as the early Nineteenth Century it was commonly accepted that a law of nature—some called it the law of population—provided the poor to fill the most servile, the most sordid and ignoble offices in the community. Poverty was considered to be a necessary ingredient of society. A condition of human slavery did exist in all civilizations until the beginning of the present century.

"America's high standard of living and industrial supremacy are easily accounted for when we know that this nation now uses approximately half of all the electrical energy consumed in the world, and because of this vastly multiplied productive power has a purchasing power greater than that of Europe's 500 million and far greater than that of a thousand million Asiatics.

"Thus the electrical utility, to a much greater degree than is true of most other concerns, becomes an agency of social welfare. It is a business affected with a public interest to such an extent that as it advances the social welfare of the nation advances.

"All social conditions are measured chiefly by two phases of life. First, by the specific living standards of the individual; second, by the general industrial situation that accounts for the individual's standard.

"Nowhere else and at no other time in the history of man has a standard of living

equalled that attained in this country in recent years. More than 82 million people live in homes having electric service for light and labor-saving devices. Electricity literally performs labor for each worker in the factory, the mill, the mine, or construction enterprise. He need not wield a pick and shovel or a sledge hammer as in the past. He is not bowed with toil, his hands are not scarred and his muscles are not cramped and knotty. Instead he guides a machine powered by electricity. Today approximately 75 per cent of the power used in industry is electrical energy. The average factory worker has at his control four and a half horsepower of electrical energy. This is equivalent to the producing capacity of 45 men working without the aid of electrical energy.

"With the policy of paying wages according to output our workmen are the highest paid in the world. The average workman can buy all the necessities and a good many of the luxuries of life which were out of reach of the average worker's family of past generations. His frustrated desire for an education is reflected in his effort to provide one for his children. Hence the increase in enrollment in high schools, colleges, technical schools and universities. His yearly income is four times that of his father. He is one of the 53 million bank depositors in the country and his account is five times greater than the average bank account of thirty-five years ago. He is one of the 65 million insurance policy holders who have in effect twelve times the amount in policies which was in effect in 1900.

"Twenty years ago the average working week was 60 hours. Today it is 44 hours. This additional sixteen hours of leisure a week for each of the 30 million or more wage earners in the United States has had such a profound effect on the life of the nation as to be almost incalculable. With such leisure as an ingredient of society, the character of the whole civilization has been changed. The economic organism has been vitalized and endowed with internal powers of growth. The increased leisure developed to an amazing degree those industries that furnish recreational and entertainment services and many wage earners in turn found a high grade of employment in those same industries.

"At the same time the average family income has been raised from $800 a year to $2200. In addition the conditions under which the work was done have been made safe and healthful through adequate illumination, safety devices, proper ventilation and carefully regulated temperature. All of these features are automatically controlled by electrical appartus.

"The general conditions of social well-being are further reflected in a high type of residential construction of recent years with adequate provision for ventilation, sanitation and electric equipment throughout.

"Food and clothing requirements throughout the nation as a whole have made considerable change toward lighter diet and lighter weight, due probably to the application of machine power to many exposed jobs and those requiring great physical exertion and better housing both industrial and domestic. All of these factors tend to conserve the body heat and to decrease the need for heavy food and clothing. The result has been, especially as regards the diet, better health through the consumption of a greater amount of fruits and vegetables and a diet adapted to seasonal requirements.

"Electricity is now such an all-pervasive influence in our civilization that it is sometimes difficult to get a true picture of our times by looking merely at what it does. Instead of a condition of slavery for a large group of the people the whole population has been released for participation in a life on the level of that enjoyed only by kings of former times.

"Electricity has thus become the structure on which a new social philosophy is built. With the realization that human slaves are no longer necessary to the maintenance of civilization for a few, communities now base their ideals on a minimum of civilized life for everyone.

"Our new philosophy of civilization encourages no hypnotic beliefs, no refuges from life. It rather glorifies life by freeing

human beings of physical burdens, and combats poverty as a crime. This is the true spiritual character of electricity—providing the necessary conditions for the enjoyment of life. An Oriental philosopher in contrasting the civilization of the East and West has said, 'The relief of suffering and hardship is in itself spiritual'."

The youthfulness of Dr. Hutchins, the third speaker, attracted considerable attention to the personality of this thirty-one year old university president who has already achieved an outstanding reputation in the educational world. Unassuming in his manner but completely self-possessed, Dr. Hutchins made his listeners "sit up and take notice." He explained his choice of the topic, "American Education," on the ground that while he did not pretend to be an authority on the subject the traditions of his family left him no alternative.

"I don't know anything else," he said.

Parents send their children to college to improve and maintain social standing, Dr. Hutchins said, and predicted that unless professors were paid more money, America would soon become "the richest and most uncultured land in the world."

Scanning the horizons of education, Dr. Hutchins called colleges social centers where children were sent to uphold social standards by passing four easy years of leisure and enjoyment where every facility of comfort, home-cooked food, athletics and entertainment was at their disposal.

"Intellectual curiosity, and we must have that if there is to be intellectual development, is difficult to foster when the maintenance of social standing is the object of college education," he said. "The students are not to blame; neither are the parents. The colleges are passing through a painful period which the founders of our educational systems could not foresee.

"Tremendous numbers of students have poured into the institutions. As soon as their children are admitted the parents turn the full responsibility for intellectual, moral and spiritual uplift over to the college. Quantitatively, the thing has somehow been managed, but education today plays down to the mediocre or worse than mediocre."

Mediocre training by poorly paid professors with everybody forgetting that the "ultimate test of education—intellectual curiosity—is on the wane" were described by Dr. Hutchins as the result of mass education. The pace must be set for the 25 per cent of the students who are poor, and the gifted student "has become the forgotten man of education."

"America does not yet value education highly enough to pay high enough for good education," he said. "The universities must pay enough to compete with business. The cry today is 'save your coupons and get a diploma,' but we must not forget that we must apply the greatest intelligence at our command if we are not to be called the richest and most uncultured nation in the world."

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Former Class Leader Becomes Chief Justice

When President Hoover nominated Charles Evans Hughes on February 3 to succeed the Hon. William Howard Taft as Chief Justice of the United States, a new honor came to the Men's Class of the Riverside Church.

Mr. Hughes served as leader of the Class for about six years during the early days of this church group. He was, in fact, the first leader the Class had after it was organized thirty-seven years ago. At that time Dr. William H. P. Faunce was pastor of the Church, which was on Forty-sixth Street at Fifth avenue. When the Class was being launched Dr. Faunce led many of its meetings but the first church member to assume formally the duties of leadership was Mr. Hughes.

The officers and members of the Men's Class are happy to extend cordial greetings and well wishes to their former associate as he assumes the mantle of the highest judicial office in the land.

Photo by William Bernard Brown

AN ANNUAL EVENT OF THE MEN'S CLASS

About two hundred young guests from St. Mark's Mission, the Manhattanville Day Nursery and St. Mary's Episcopal Church, Manhattanville, attended the Annual Christmas Party for Boys. The party, which is given each year by the Men's Class, was held in the Assembly Hall of the Riverside Church. About fifty men of the Class assisted in the festivities, which included dinner and an evening of entertainment.

"Mishna Is Strong Wine" Photo by Ewing Galloway

Poring over the wisdom of the Talmud in the sunlight of a street in Tunis.

Prayer

By Harry Emerson Fosdick

ETERNAL SPIRIT, from Whom we come, to Whom we belong, and in Whose service is our peace, we worship Thee. Very mysterious is this universe into which, without our asking it, Thou hast ushered us—we stand in awe before power beyond our thought to measure, distances that stagger our imaginations, questions that we cannot answer, and problems that we cannot solve. Very mysterious is our life within us, that from the freshness of its April passes to the cold of its December and is rounded by a sleep. It is not in us who walk to guide our steps, O God. Lift us up, we beseech Thee, that once more for our guidance and protection we may have an hour of insight and illumination when the intuition of things divine and beautiful is real to us and all that is august and excellent rises like the morning sun upon our path.

Lift us up, we beseech Thee, from ingratitude to thankfulness. Strangely commingled is our life of things good and evil, happy and unhappy. Various and inconstant are our fortunes here. Forgive our eyes their tendency to seek the dark and troublous things. Forgive our imaginations that they fashion our lives into anxiety and gloom and so absorb us in fears and forebodings that we think of little else. Grant, we beseech Thee, an hour of saner perspective and truer horizon. Let memory be our sacrament. Rekindle within us the fires of thankfulness. Remind us of homes where beauty dwells, of children that rejoice our hearts, of friendships that bless us, and traditions from times past for which others have shed tears and paid the price of sacrifice. Tune our spirits once more to gratitude.

Lift us up, we beseech Thee, from cowardice to courage. Save us from self-pity. Recover us from our whimpering complaints. Lo! we are the sons and daughters of soldiers who fought a good fight before they fell on sleep, and were not afraid. Let us not betray the breed from which we come. Build into us also stout hearts that we in our generation may stand undaunted by fear, unconquered by adversity, untainted by cowardice.

Lift us up, we pray Thee, from vindictiveness to goodwill. Let memories of the Savior steal upon our imaginations. If we are harboring grudges, if hatefulness has taken hold on our spirits, save us, we pray Thee, from such a desecration of this holy hour. Bring sympathy back to us and understanding and the fair grace to put ourselves in others' places before we judge them. Lift us up above malice and evil speaking and unkindness of heart. Arouse in us his Spirit, who could pray upon the Cross for those who put him there. O God, help us to be Christians in our hearts because love is there.

Lift us up, we pray Thee, from selfishness to service. Remind us of downcast and stricken lives. Let our imaginations run out into our prisons, the houses where the poor lie down in cold and penury, the asylums where disordered minds beat themselves out against their vain imaginings, the unprivileged areas of our city's life and of the world where blessings that we take for granted are little known, and hunger stalks and fear haunts and tomorrow is terrific. Wake up within us, we beseech Thee, our

(Continued on page 77)

Friends to Hold Meetings At Riverside Church

Invitation has been extended to members of the Society of Friends to hold meetings at the Riverside Church. Since the Society's meetings are conducted on the basis that silent reflection is productive of inspiration, the Church will provide a separate room in which the Friends may worship according to their custom, undisturbed.

The ministers and members of the Riverside Church cordially hope that Friends who are resident in the Morningside Heights community and therefore at some distance from a meeting house of their own will feel entirely free to gather at our new building.

This invitation which has been graciously accepted is another forward step in the direction of subordinating denominational lines. We trust that groups which have serious religious interest, whatever their special form of worship, will come to look upon the Riverside Church as a natural home in which they are all welcome to gather around common purposes of study and of service.

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DR. WILLIAM H. P. FAUNCE

(*Continued from page 65*)

tion. To that important post he was called more than thirty years ago.

Although three decades have passed since Dr. Faunce returned to Providence there are still active members of the Riverside Church who recall his pastorate with gratitude and affection. His life was rich with a spiritual benevolence that cannot be forgotten and the Church is proud to share with Brown the privilege of claiming him for its own.

Women's Bible Class

Japan

On January 13 the Class had a dinner and social meeting which centered about the work in Japan. Miss Claire McKinnion, National Student Secretary of the Y. W. C. A., represents the Class at Tokyo. For this work the Class raises $2,500.

The country was made very real through the songs of some charming Japanese children. Mr. E. A. Ohori, who for twenty years has been the friend of all Japanese living in New York and the special helper of Japanese Christian students, spoke. Another Japanese, Miss Kiku Ishihara, head of a kindergarten training school in Tokyo, brought a message of appreciation.

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Riverside Business and Professional Women's Club

OFFICERS

President.....Miss Marguerite Smith
Vice President.....Mrs. LeRoy Burton
Recording Sec'y.Miss Helen L. Woodward
Corresponding Sec'y.Miss Clara L. Patten
Treasurer.....Miss Marjorie N. Brown

CHAIRMAN OF COMMITTEES

Publicity.....Miss Ida Phoebe Keen
Membership.....Miss Ethel M. Mealey
Finance.....Miss Marjorie N. Brown
Service.....Mrs. B. McN. Cook
Program.....Miss Myra Vance
Hospitality.....Mrs. H. J. McKellar

EXTRACTS FROM CONSTITUTION

"The object of the Club shall be to create fellowship, to promote cultural, recreational and social activities and to be a channel of service for the Riverside Church.

"Membership shall be open to business and professional women twenty-one years or over.

"Regular meetings of the Club are to be held on the Second Monday of each month at 7:30 P. M. except July, August and September."

Our Other Congregation

Three miles from Temple Beth-el, where our pastor and choristers lead our regular Sunday morning service of worship, in the Assembly Hall of our new unfinished church, a second congregation of approximately five hundred people meet for worship. There is no minister, no choir and no organ; but modern science and invention make it possible for this group to share in the ministry provided for the congregation in the Temple. The whole service is brought uptown and amplified in a very satisfactory manner.

This second congregation is one of the unforeseen developments of this amazing year in the life of our Church. Our Church School attracted a number of families who have to come long distances. All of the adults wanted some service of worship if it could be arranged. Some said that they felt that they and their children would have to forego the privileges of the Church School this year if attendance meant missing Doctor Fosdick's weekly message. It was agreed that we would try to arrange that a room be provided where this group might listen in on the morning service.

It was without knowing just what to expect that we gathered in the Assembly Hall the first Sunday. The beauty of the room with its graceful columns and vaulted ceilings, its exquisite lamps and bright chairs created a friendly and worshipful atmosphere. The curtains of the stage helped to soften the appearance of a great radio loudspeaker in the place where one is accustomed to choir and ministers. There was some hesitation when we were invited to rise and sing the first hymn with the congregation; but the singing improved as the service proceeded. No provision had been made for receiving an offering. There was some experimenting with the amplifying mechanism; but both the music and the spoken word came to us in a very satisfactory way and we felt as we went out that we had enjoyed an hour of real religious fellowship.

Since the first Sunday, improvements have been introduced. The front of the room has had its bareness removed by placing a beautiful table and two pulpit chairs before the horn. Flowers add color and life. The congregation now joins naturally in the hymns and unison prayers. The offering is taken by a group of high school boys and presented at the front of the room. Ushers in formal attire distribute the order of service, seat the people and give the sense of this being a regular service of the church. The attendance has increased each Sunday and those who come find themselves not listeners to a sermon but part of a worshipping congregation.

—*C. Ivar Hellstrom.*

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PRAYER

(Continued from page 75)

forgotten kindliness. Help us, we pray Thee, to make operative our Christian spirit. May multitudes be happier because, praying for this, we have gone forth to do it.

And with all this, Spirit of the eternal Christ, lift us up from doubt to faith. Lift us out of our cynicism, our scepticism, our unwillingness to believe that the good may be true, into a courageous faith and certitude concerning God and his purposes. Illumine us, Thou sun of the morning, until not only shall our mountain peaks shine with a new confidence, but the very valleys shall feel Thy noontime's splendor and we have faith again in ourselves, in our fellows, and in Thee.

We pray in the Spirit of Christ. Amen.

WOMEN'S SOCIETY

Not As Black As He Is Painted

It has been said by James Harvey Robinson that "a great many people imagine themselves to be thinking when they are merely rearranging their prejudices"; and, if "prejudice is being down on what you are not up on," these two quotations are a fitting preamble to the well-known phrase which serves as a title for this article—since the phrase fits no one person better than that non-white American inside our gates who has, with sixty years of so-called "freedom," done for himself what we have managed to do for ourselves (in the way of name and fame) in three hundred years!

For it was only shortly before the *Mayflower* crossed the stormy Atlantic to land the Pilgrims on the bleak New England shores that another similar ship was being tossed to the very stars one moment, sinking to the very depths the next, while its human cargo moaned and groaned in dumb misery. In this other ship (with the never-to-be-forgotten name of *The Jesus*) came the first contingent of slaves from Africa—unwillingly, with all the terror of wild waves behind them and all the horror of an overseer's lash before them.

But to their everlasting glory it can be said of them that now—with their sixty short years of freedom—they are making good, until we are writing their names in our *Who's Who in America,* as witness the following:

> CARVER, George Washington, educator; born of slave parents, on farm near Diamond Grove, Mo., about 1864; in infancy lost father, and was stolen and carried into Arkansas with mother, who was never heard of again; was bought from captors for a race horse valued at $300, and returned to former home in Mo.; worked way through high school and later through college; B. S. Agr., Iowa State College, etc., etc.; now director Department of Agricultural Research, Mem. Royal Society of Arts, London 1917. Awarded Spingarn medal, 1923.

A slave! Such condensed biography omits all the romance of emerging brilliancy, for here is a scientist whom all scientists delight to honor. On the quite homely level of our own intelligence it is amazing to learn that among countless other original discoveries, this famous Negro has invented over fifty valuable scientific uses for the humble peanut which doubtless, in his childhood, grew unheeded by his cabin door. The evolution of a mind, personified!

Also in *Who's Who* appears a four-inch account of Robert Russa Moton, conspicuous now for his presidency of Tuskegee; yet this descendant of an African chieftain can quietly honor his whole race on a certain July morning in New York City: —You are to picture a puzzled lady crossing the street, timid, hesitant; the traffic signals change just as she makes up her mind to leave the curb, finding herself in the swirl of oncoming cars . . . . then, as from a clear sky, a strong right arm whisks her to safety . . . . the usual crowd gathers; the usual policeman with high authority whips forth an official notebook and with a touch of genial congratulation demands the name of the rescuer . . . . the man demurs." But we must record your bravery, sir!" the officer insists. "Then just say *'A black man did it!'* comes the answer. For such is Mr. Moton, preferring to delegate to his whole race an act of chivalry worthy of a medieval knight.

Or again, it has been well said that one song by Roland Hayes makes the whole world kin. When a Southern Negro can win his way by the sweet music of his voice into the audience chambers of the kings of

Europe, and into the finest concert halls of a dozen nations, he sets at naught for all time the conclusions of the prejudiced man who thinks the Negro is less than human. *Vanity Fair* recently nominated Hayes for the Hall of Fame with these words: "Because he has been acclaimed throughout Europe and America as a great concert tenor; because he brings to his recitals not only a lyric voice of great flexibility and beauty, but also a scholarly understanding of music and a gracious and compelling interpretation; because he puts to shame the average vocal artist by a positive mastery of the five languages in which he sings; because his singing of the Negro spirituals has in it a quality of revelation; because he is just making his second concert tour of America preparatory to his fifth European tour."

On page 223 of January *Harper's* we read: "That great artist, Mr. Roland Hayes, did not have to cry with Portia's lover, 'mislike me not for my complexion, the shadowed livery of the burnished sun!' By the very tone of that complexion he first attracted an audience which was thereafter enslaved by the tone of his voice. . . . . He has a name to conjure with."

It is even so with the art of H. O. Tanner. He who stands in the Luxembourg and views with critical eye the products of Tanner's hand and brain knows that he is looking upon the immutable evidence of the highest human artistic ability. A new revelation of personality shines through the colors and shadows of "Disciples at Emmaus." The fact that it is the work of a black man only goes to emphasize the fundamental unity of the human family in things aesthetic as well as spiritual.

These are only a few examples, conspicuous, to be sure; but on Monday morning, March 3, at 10:30, the Women's Society is preparing a program to bring before you the baffling array of kindred souls whose simple and intimate life stories are such an incentive to creative living. We think that history may repeat itself; that you too may want to endorse the inscription which some of our white soldiers in the war wrote in chalk along the cars carrying certain brave Negro troops on their way from grilling heroism at the front: *"This Color Warranted Not to Run!"*

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FAMILY RELIGION

(Continued from page 63)

the finest and most difficult. You see, life is like a tree; every time you get new branches you must have stronger roots. And youth in our generation has branched out. You can fairly lie awake at night and hear it branch out, into new liberties, new responsibilities, new expansions of life, springing doubtless from our modern inventions all the way from the automobile up, beyond the power of any one of us to counteract.

Now, people sometimes talk as though all this expansion and enrichment of life into new liberties were a substitute for religion and made it less necessary. You might as well talk about branches being a substitute for roots. Branches require roots. How can we drive that lesson home on our young people and on their parents?

Every summer when I go up to my Maine Island I find some trees that have blown down—too many branches above ground and not enough rootage below ground. And every fall when I come back to New York I find some lives that have broken down for the same reason—too much strain, not enough staunchness, too much modern life, not enough deep religion. Some of you who are not conventionally religious but who do care about the moral welfare of this nation may well listen to John Ruskin on the downfall of Venice: "The decline," he says, "of her political prosperity was exactly coincident with that of domestic and individual religion." Just so. What about the church in your house?

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Dr. Fosdick recently broadcasted over Station WJZ the foregoing sermon which he had preached at the Park Avenue Baptist Church.

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An Influence That Will Endure

One of the most reassuring elements in the broad spiritual adventure that awaits the Riverside Church in its new environment is the substantial background of preparation for a greater community service, which the Church has been building through a long period of years. In that background loom the figures of distinguished pastors who have gone before—such men as Dr. Cornelius Woelfkin and Dr. William Herbert Perry Faunce, who made fallow the soil that under Dr. Fosdick's hands is yielding abundant fruits.

Dr. Woelfkin left this earthly scene two years ago last month and now it is our regretful duty to record the passing of Dr. Faunce in the present month of 1930. The life of Dr. Faunce is a history of devoted service in the most significant causes of mankind. He worked for the soul and he worked for the minds of men. He toiled for their clearer understanding of each other—for peace and for international goodwill. With an eloquent tongue and a facile pen he wielded an influence that will endure, though he is gone.

It is not for us to estimate his position as an educator and as an internationally-minded man. That story has been told by the public prints and by the many admiring associates of Dr. Faunce in the university world. We think of him here as a friend; we speak of him now as a pastor. He meant for us leadership, inspiration and pastoral affection. Dr. Faunce carries with him from this world the gratitude of thousands who knew him and whose lives were enriched by the association.

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Building Progress

The main auditorium of the Church bears for the first time some semblance of a structurally finished interior. Scaffolding is now being removed and the narthex is being enclosed. Naturally, however, a vast amount of detail work remains to be done.